[CONFIDENTIAL.

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE
NORTH-WESTERN PROVINCES, OUDH,
CENTRAL PROVINCES, CENTRAL INDIA, AND RÁJPÚTÁNÁ,
Received up to 26th June, 1888.

POLITICAL.

Circulation, 181 copies.

Death of the Emperor Frederick of Germany.

The *Hindustán* (Kálákankar), of the 19th June, goes into mourning in honour of the death of the Emperor Frederick of Germany. The same paper of the 20th idem refers to the unfortunate events which occurred in Germany since his accession to the throne and which caused great anxiety to him, such as Prince Bismarck's threat to resign owing to Royal Princess Victoria's marriage, Herr Von Putcamer's resignation of his post on account of the Prussian Diet question, and the quarrel with the French Government in connection with Alsace and Lorraine. The late Emperor bore these evils with great firmness and courage. The *Hindustán* praises him for his bravery and ability in leading the German armies to the field in the wars with Austria and France, and says that he was as wise in council as he was brave in war. In conclusion, the *Hindustán* observes that there can be hardly two opinions that, had the Emperor Frederick survived, the bonds of union and friendship between England and Germany would have been strengthened.

Circulation, 185 copies.

The same.

The *Najmu-l-Akhbár* (Etáwah), of the 20th June, goes into mourning in honour of the Emperor Frederick's death and expresses sympathy with Her Majesty the Empress of India in her sad

bereavement. The *Najmu-l-Akhbár* says that his death is the more to be regretted, as his successor is said to be in favour of the Russian Government, and consequently the Russian and French Governments will be able to disturb the peace of Europe at any time they please.

Circulation, 181 copies.

Pioneer and the National Congress.

The *Hindustán* (Kálákankar), of the 21st June, is glad to notice that the series of articles published in the London *Times* by Sir William Hunter in favour of the National Congress have led the *Pioneer* to change its opinion. Hitherto the Allahabad newspaper always charged the promoters of the National Congress with disloyalty, but in a long article published in the issue of the 16th idem it gives expression to different views. The purport of the article is that educated natives are strong supporters of the British Government and desire the permanent establishment of its rule in this country, but that millions of ignorant men have no sympathy with their educated countrymen. Although they are not disaffected towards the British Government, they are as much liable to side with its enemies and do harm to it as to join the educated natives. It is a matter of satisfaction that the *Pioneer* has admitted that the educated natives, that is, the promoters of the National Congress, are not disloyal. As regards the ignorant people, no enemy of the British Government can easily win them over to his side. They will never rise against their rulers until their patience is tried by tyranny and oppression. They did not cast in their lot with the rebels in 1857, otherwise the British Government would have been reduced to great straits. Even suppose for argument's sake that ignorant persons are likely easily to join the enemies of the British Government. This is no reflection on the National Congress, whose object is to improve the administration, and thus to prevent the growth of popular dissatisfaction and the outbreak of a rebellion.

Circulation, 240 copies.

Dialogue between Maulvi Faridu-l-din and Ram Bakhsh published by the promoters of the National Congress.

The *Azád* (Lucknow), of the 22nd June, publishes an article communicated by Muhammad Nusrat Ali, the Assistant Secretary to the British Indian Association, Lucknow. The writer condemns the

Dialogue between Maulvi Faridu-l-din and Ram Bakhsh as a highly seditious pamphlet, and says that apparently the object of its authors and publishers is to create a rebellion throughout the whole country. The general opposition offered in Oudh to the National Congress is due to the circulation of the pamphlet among the people in the province by the promoters of the movement. All thoughtful and peaceful persons were frightened by the circulation of such a seditious book, and resolved to oppose the Congress with a view to counteract the mischievous effects of its proceedings. The writer advises Government to nip the evil in the bud.

Circulation, 181 copies.

The *Hindustán* (Kálákankar), of the 19th June, says that the Allahabad correspondent of the *Statesman*, of the 12th idem, states that Sir Auckland Colvin is a strong opponent of the National Congress and is taking steps to prevent the next yearly meeting of the Congress at Allahabad. His Honor has ordered a list of the promoters of the Congress to be prepared in the Secretariat in order to frighten them and induce them to keep aloof from the movement. Besides the Allahabad correspondent of the *Statesman*, there are other men, too, who think that Sir Auckland Colvin is trying hard to bring about the failure of the Allahabad Congress. The *Hindustán* is not inclined to believe these rumours. When a letter appeared in the Lucknow *Advocate* accusing the Lieutenant-Governor of giving secret aid to Sir Saiyid Ahmad Khán and his followers in their opposition to the Congress, His Honor at once published a reply in the *Morning Post* denying the charge. In his public speeches since his taking over charge of the government of these Provinces he has advised natives to make progress and cultivate learning. On the eve of Lord Ripon's departure from this country Sir Auckland published a very able article in the *Pioneer* in favour of the children of the soil. He thinks that Englishmen cannot govern India by the sword, and that a time will come when natives will be admitted to the higher ranks of the public service. He has full sympathy

Alleged preparation of a list of the promoters of the National Congress in the N.-W. P. and Oudh Secretariat.

with the aims and objects of the National Congress, though he considers the movement a little premature. It is impossible that an officer who holds such liberal views should be opposed to the National Congress and should order a list of the promoters of the movement to be secretly prepared in order to strike terror into their hearts. The publication of such false rumours in newspapers is very objectionable, inasmuch as they are calculated to prevent timid men from joining the National Congress. There are many persons who, though in favour of the Congress, keep aloof from it through fear of the Collector or the Commissioner who is against it. But they should not be afraid of local officials when the highest officers in the land are favourably disposed towards the Congress. In his reply to the address of Musalmáns at Lucknow Lord Dufferin said that Hindús, Musalmáns, Parsís, and Christians should all give up their mutual jealousies and endeavour to improve the condition of the country. Again, when the Congress assembled at Calcutta, his Lordship invited some select delegates to the Government House and had an interview with them. This shows that the Viceroy sympathizes with the national movement. The *Hindustán* hopes that Sir Auckland Colvin will contradict the Allahabad correspondent of the *Statesman* in order to re-assure the minds of the people.

Circulation, 250 copies.

Sir Auckland Colvin and the *Hindustání* newspaper of Lucknow.

A correspondent of the *Azád* (Lucknow), of the 22nd June, says that the *Hindustání* of Lucknow states that the Dialogue between Farídu-l-dín and Rare Bakhsh was published in 1886, but that the would-be well-wishers of Government have now begun to draw attention to the pamphlet after two years. It is true that the pamphlet was published in 1886, but at that time the responsibility for its circulation rested only with the printer, who was an unknown person. But as the dialogue has now been printed with the report of the meeting of the National Congress at Madras, the promoters of the Congress have become responsible for it. The *Hindustání* tauntingly says that Sir Auckland Colvin may send down an order from Naini Tal for the suppression of the National Congress. Surely His Honor does not

possess the same power and authority in the North-Western Provinces and Oudh as the editor of the *Hindustáni*, and cannot prevent the National Congress from sowing the seeds of sedition in the country. He cannot compete with Bengális and their followers either in writing or in abusing, and these are the only two things on which the conquest of a country depends. The toleration of such sedition reflects great credit on the patience of the British Government.

Circulation, 240 copies.

The National Congress and Sir William Hunter.

The *Azád* (Lucknow), of the 22nd June, says that the *Hindustáni* of Lucknow thinks that the National Congress will have no great difficulty in gaining its objects, as Sir William Hunter and Sir Charles Turner are ready to support it. Perhaps their sympathy with it is sufficient to induce the people in England to allow it to create a rebellion in this country. The *Hindustáni* should have referred also to the Home rulers in Ireland and the Radicals in England as supporters of the National Congress. If the Congress is not suppressed, a rebellion is sure to break out, and the old and experienced Mr. Hume will be the commander of the rebels. But it is to be regretted that Mr. Hume has become a vegetarian: as such he cannot be expected to possess the strength and energy of a commander. The rice and fish-eating Bengális, too, are unable to fight, and therefore efforts are being made to tamper with the loyalty of warlike races in Upper India by publishing seditious pamphlets like the Dialogue between Faridu-l-din and Ram Bakhsh. Nothing can be more unfounded than Sir William Hunter's statement that Musalmáns sympathise with the National Congress. Some misguided young Muhammadans may be induced to attend the next Congress meeting at Allahabad, as they did the last meeting at Madras, but a majority of Musalmáns have declared themselves bitter enemies of the Congress. At some places, such as Cawnpore, Benares, and Lucknow, Hindús, too, have expressed their opposition to the mischievous movement. The *Aswáu Bazar Patrika* considers the cry of opposition to the National Congress in Upper India dangerous, while Sir William Hunter, living in London,

says that the whole native population sympathizes with the Congress. The fact is that in the North-Western Provinces and Oudh the National Congress is now in the last stage of its existence.

Circulation, 100 copies.

The National Congress and its opponents.

The *Bhárat Bandhu* (Aligarh), of the 22nd June, says that the National Congress controversy is creating greater and greater sensation every day in these provinces, for which the selfish opponents of the movement are chiefly responsible. They themselves publish and induce their friends to publish articles in newspapers against the National Congress with a view to creating doubts in the minds of Government officers about the loyalty of its promoters. The National Congress is an assembly of six or seven hundred men of light and leading who meet together once every year, discuss the wants and grievances of their countrymen in a constitutional and loyal way, and pass resolutions praying Government to grant them suitable privileges in accordance with the pledges it has already given them. As they enjoy perfect security of life and property and possess full religious freedom under the British Government, they cannot be so foolish and ungrateful as to endeavour to injure it. The opponents of the Congress are animated by selfishness in their opposition. They think that Government will consider them very loyal owing to their opposition to the Congress and bestow high posts and titles on them. On the other hand, if the Congress is successful, they will be able to share with its promoters the fruits of their labours. It is to be hoped that Government officers will not allow themselves to be deceived by their misrepresentations. The *Bhárat Bandhu* advises the promoters of the Congress to proceed slowly and cautiously, gaining the sympathy of Government officers, and never to deviate from the path of loyalty.

Circulation, 400 copies.

Public meeting lately held at Allahabad in favour of the National Congress.

The *Prayág Samáchár* (Allahabad), of the 25th June, gives a brief account of the public meeting held at the Divinity School at Allahabad on the 20th June.

Munshi Fazl Ali Khan of Daryabad was in the chair, and about fifteen hundred or two thousand men were present on the occasion. Ali Muhammad Bhimji of Bombay delivered a lecture on the aims and objects of the National Congress and exposed the misrepresentations of Sir Saiyid Ahmad Khán. The President and the Revd. David Mohan expressed concurrence with the lecturer. The proceedings were brought to a close with the singing of God Save the Queen-Empress by the Revd. Hackett and native Christians present at the meeting.

A correspondent of the *Nasím-i-Agra*, of the 23rd June, says that when the British Government took possession of this country, it re-assured Native Princes and told them that it would protect their States. In return for this protection it induced them to pay tributes and defray a portion of the cost of its army. Then they were made to purchase the old dress and arms of its army. Residents and Political Agents were forced upon them, who robbed them to their hearts' content and made them invest their accumulated treasures in Government Promissory Notes. The Viceroys and Lieutenant-Governors paid visits to Native States, and the Chiefs were put to much expense in giving them *nazars* and feasts. The Viceroys then held *darbárs* in different parts of the country, and the attendance at the *darbárs* involved great expenditure to the feudatory Chiefs. Mahárájas and Nawábs had to afford a suitable reception to the Princes of the Royal Family who came from England to see this country. They were then induced to pay visits to England, which cost them large sums of moneys. They had to purchase titles at high prices and make contributions to meet the expenses of the frontier defences. Hence it will be perceived how the British Government has deprived the Indian Princes of their treasures in a variety of ways and reduced them to a state of poverty. It promised to protect their States, but it has made them extremely poor. The conduct of the British Government resembles that of the old man in the *Gulistán* who saved a lamb from a wolf, but subsequently killed and ate it himself.

Circulation, 385 copies.

Treatment of Native Princes by the British Government.

Circulation, 185 copies.

Suggested annexation of Kashmir.

The *Najmu-l-Akhbár* (Etáwah), of the 20th June, adverting to the discussion going on in some newspapers as to the necessity or otherwise of annexing Kashmir, says that even if the annexation be necessary, it had better not be carried out at present. The annexation of Oudh led to the great rebellion of 1857, although the means of communication, such as railways, telegraphs, and post-offices, were in a very backward state at that time. At present the National Congress is ready to spread sedition throughout the country. If the annexation of Kashmir were decided upon, the so-called delegates at the next Congress meeting at Allahabad would pass a resolution denouncing the measure and tamper with the loyalty of Native Princes by telling them that the same fate would befall their States sooner or later. Hence the question of annexation of Kashmir should not be mooted until the National Congress has been suppressed.

GENERAL ADMINISTRATION.

Circulation, 181 copies.

Depreciation of silver.

The *Hindustán* (Kálákankar), of the 22nd June, refers to the heavy loss which the Government of India has to suffer every year in remitting money to England for the payment of the Home charges owing to the depreciation of silver, and says that the introduction of a gold currency into this country is the only remedy for the evil, as was stated by Sir John Gorst before the Currency Commission. In a letter published in the *Indian Union* Rája Rámpal Singh expresses the same opinion. But, of course, a gold currency should be introduced gradually, so that the measure may not cause an increase in the price of gold.

Circulation, 400 copies.

Delay in the delivery of judgments by officers.

A correspondent of the *Prayág Samáchár* (Allahabad), of the 25th June, regrets to say that some officers greatly delay the delivery of judgments. There are instances in which judgments were delivered a year or two after the hearing of suits! Nothing can be more objectionable than such delay. The object which suitors have in engaging good Barristers-at-law or Vakíls on payment of thousands of rupees is defeated by

the delay. Officers should be strictly forbidden to try another case until they have recorded judgment in the case they have already heard.

Circulation, 150 copies.

Lord Dufferin and India.

The *Agra Punch*, of the 20th June, publishes a picture in which Lord Dufferin is represented as a snake-charmer carrying snakes in a basket and releasing them one by one to attack a woman named India. The snakes are called the income-tax, the salt-tax, the Kabul subsidy, the Burma charges, the tobacco tax, and so forth.

Circulation, 385 copies.

An excise case.

A correspondent of the *Nasím-i-Agra*, of the 23rd June, draws the attention of the Commissioner of Excise and Stamps to an excise case. One Rám Duláre Lál, a resident of Madanpur, Mainpuri, who was addicted to the use of liquor, went to Jalaun. On his way back he purchased a bottle of country spirit at Kuthaund, Jalaun, and drank a portion of it there. When he was taking his food and drinking the remainder of the spirit at Shergarh, Etáwah, Mathura Prasad, head-constable, arrested him for keeping illicit spirit in his possession and sent him to the Magistrate for trial. The man was convicted under section 36, clause (*a*), of Act XXII of 1881, and fined one rupee by Mr. H. F. House on the 12th March, 1888. As the fine was a small one and the man did not like to delay his journey, he did not appeal. If Mr. House was right in convicting him, no person should carry any quantity of country spirit with him whilst travelling, and if he desires to do so, he should obtain a pass from the Collector. But the general impression is that according to the provisions of section 21 and section 3, clause (*k*), of the said Act, any person can keep in his possession one ser of country spirit. The Commissioner of Excise should look at Mr. House's judgment in the case and pass suitable orders.

Circulation, 482 copies.

Alleged ill-treatment of a girl by the Sessions Judge of Patna.

The *Rájputána Gazette* (Ajmere), of the 18th June, regrets to say that there are at present some Magistrates and Judges in the service of the Government of India

who surpass even Halaku Khán and Nádir Sháh in tyranny and oppression. Some time ago the *Statesman* referred to the ill-treatment of a Hindu widow by a Deputy Magistrate. On receipt of an anonymous petition accusing the widow of being pregnant, the Deputy Magistrate caused her person to be examined by a doctor. The charge was found to be quite false and baseless. It appears from the *Behar Herald* that the Sessions Judge of Patna has lately been guilty of similar high-handedness. In a case of theft the Judge ordered the complainant, who was a young girl twelve years of age, to be examined by an Assistant Surgeon in order to find out whether she was really a virgin as she professed to be. The Assistant Surgeon who examined her committed a rape on her at the time of examining her person. The *Rájputána Gazette* expresses concurrence with the *Koh-i-Núr* in thinking that such Magistrates, Judges, and doctors deserve to be burnt alive.

Circulation, 385 copies.

Alleged misbehaviour of the sarishtadár at Jhánsi.

The Jhánsi correspondent of the *Nasím-i-Agra*, of the 23rd June, complains that the sarishtadár at Jhánsi had a respectable inhabitant of Mau Ránipur expelled from Court by chaprasis, and that the gentleman's turban fell on the ground in the scuffle that ensued. A Hindu Deputy Collector quietly witnessed his ill-treatment by the sarishtadar, but had not the courage to interfere.

Circulation, 150 copies.

Government and the people.

The *Chirágh-i-Aiman* (Agra), of the 24th June, in continuation of the articles headed "Government and the people" published in the previous issues, condemns the educational policy of Government. Even low classes, such as weavers, washermen, and shoe-makers, are allowed to receive instruction in Government schools and colleges. This practice may be approved of by some unwise persons, but it is very injurious to the country. Men of low castes who have received education leave their hereditary trades and seek admission to the public service. If they succeed in obtaining posts under Government, they aspire to an equality with the higher classes and even look down upon them with

contempt. They quietly bear the abuses of their superiors, who consequently get into the habit of abusing all natives. An idea of the harm done to the country by education being given to the low classes may be best formed from an example. Suppose ten boys, whose fathers were shoe-makers, have received education and obtained appointments in the Government service. This means a decrease of 10 shoe-makers and the throwing out of employment of so many sons of officials. The Government has greatly profited by giving instruction to boys of low castes, inasmuch as it is now able to secure the services of educated men for its work at considerably lower rates of pay than before.

Circulation, 200 copies.

Draft bye-laws of the Municipal Board of Khandwa.

The *Subodh Sindhu* (Khandwa), of the 20th June, in commenting upon the draft bye-laws framed by the Municipal Board of Khandwa, disapproves of the provisions of some of the bye-laws and asks the Board to reconsider them. Bye-law No. 11 provides that as soon as a man is attacked by cholera, his relatives should report the matter to the police. These provisions will cause unnecessary inconvenience to the people. When a man is attacked by cholera all the members of his family are quite frightened, and it will be hard on them to require them to report the matter at the police-station. If a victim has only one male relative, how can the latter find time to go to the police-station? What will be the use of making a report to the police? Surely they cannot save the victim from death. Bye-law No. 13 provides that persons who do not get their children vaccinated within six months, except for some adequate reasons, will be liable to punishment. What is meant by adequate reasons? They had better be expressly mentioned in order to prevent misapprehension. The *Subodh Sindhu* then takes exception to the provisions of bye-laws Nos. 20, 25, and 27.

Circulation, 185 copies.

Repeal of the Contagious Diseases Act.

The *Najmu-l-Akhbár* (Etáwah), of the 24th June, expresses satisfaction at the repeal of the Contagious Diseases Act and thanks the Members of Parliament, particularly the Revd. T. G. Scott, for the repeal. The *Najmu-l-Akhbár* urges that newspapers and

clergymen in England should now agitate for the suppression of the sale of liquor, the use of which is very rapidly spreading in this country.

LOCAL AND MISCELLANEOUS.

Circulation, 85 copies.

The *Almora Akhbár*, of the 18th June, says that at Naini Tal good burial-places have been provided for Europeans and Musalmáns, but Hindús have no suitable place for purposes of cremation. Formerly Hindús burnt their dead at Chittrashála, where there is an abundant supply of water and wood. But Sir Henry Ramsay forbade cremation there, allowing only a few Hindús to use the place for the purpose. Since then Hindús have had to burn their dead at Bhawáli, to their great inconvenience. Bhawáli is not suited to the purpose, and there is a great scarcity of fuel there, particularly owing to the introduction of forest rules. Moreover, there is no temple or house, except a small dharmsháld built by Pandit Debidat Joshi three or four years ago, where the people could seek shelter from the inclemencies of the weather. Owing to these causes Hindús prefer Chittrashála to Bhawáli, even though the latter place is nearer than the former, and it is a matter of satisfaction that Mr. Ross, the Commissioner of Kumaun, has granted permission to many more men to burn their dead at Chittrashála. The *Almora Akhbár* is of opinion that owing to the inconvenience to which Hindús are exposed in burning their dead at Bhawáli, they should be again allowed to use Chittrashála for the purpose as before. But, of course, the corpses of men who suffered from contagious diseases should not be allowed to be burnt there. If the Commissioner does not accede to the wishes of Hindús, they should endeavour to improve the Bhawáli road, build a temple and two or three dharmshálás at Bhawáli, and arrange for a sufficient supply of fuel.

Burning of the Hindu dead at Naini Tal.

Circulation, 200 copies.

The *Mashír-i-Qaisar* (Lucknow), of the 19th June, referring to the attack committed on the editor of the *Riyázu-l-Akhbár* of Gorakhpur at the alleged instigation of

Attack on the editor of the *Riyázu-l-Akhbár* of Gorakhpur.

local police officials whose illegal proceedings had been criticized by him, asks the Magistrate to make an example of the offenders and appeals to the Local Government to take steps with a view to protecting editors from such cowardly attacks in future.

Circulation, 200 copies.

The *Dabdaba-i-Qaisari* (Bareilly), of the 23rd June, in its local news column, complains that lately some persons going in two or three carriages on the Chaupula road near the city were attacked by thieves and robbed of all their property, although the police lines were situated only at a short distance from the place where the robbery occurred. It is rumoured that the thieves belonged to the Sansia tribe.

Highway robbery at Bareilly.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1888.	1888.	
1	*Adíb-i-Álam* ...	Moráddbád ...	Urdú ...	Weekly ...	Muhammad Hádí Husain.	June 14th ...	June 21st ...	100 copies.
2	*Agrá Akhbár* ...	Agrá ...	„ ...	„ ...	Tajammu-l-Husain,	„ 21st ...	„ 26th ...	200 „
3	*Agra Punch* ...	„ ...	„ ...	„ ...	Amír Khán ...	„ 20th ...	„ 21st ...	156 „
4	*Akhbár-i-Álam* ...	Meerut ...	„ ...	„ ...	Muqarrab Hussain Khán.	„ 19th ...	„ 22nd ...	63 „
5	*Akhbár-i-Chunár* ...	Chunár ...	„ ...	„ ...	Hanúmán Prasád ...	„ „ ...	„ 25th ...	215 „
6	*Álam-i-Taswír* ...	Cawnpore ...	„ ...	„ ...	Rahmatu-l-lah ...	„ 22nd ...	„ 26th ...	200 „
7	*Aligarh Institute Gazette.*	Aligarh ...	Urdú-English,	Bi-weekly ...	Guláb Rái ...	„ 19th & 23rd,	„ 21st & 25th,	500 copies (including 280 copies taken by Government).
8	*Aimerí Akhbár* ...	Almora ...	Hindí ...	Weekly ...	Sadá Nand ...	„ 18th ...	„ 20th ...	85 copies.
9	*Amíru-l-Akhbár* ...	Meerut ...	Urdú ...	„ ...	Amír Alí ...	„ 24th ...	„ 26th ...	
10	*Anjuman-i-Hind* ...	Lucknow ...	„ ...	„ ...	Chandan Lál ...	„ 16th & 23rd,	„ 20th & 24th,	160 „
11	*Ándd* ...	„ ...	„ ...	„ ...	Ahmad Alí ...	„ 22nd ...	„ 24th ...	250 „
12	*Bhárat Bandhu* ...	Aligarh ...	Hindí ...	„ ...	Mihir Chand ...	„ „ ...	„ 25th ...	100 „
13	*Bulbul-i-Hind* ...	Moráddbád ...	Urdú ...	„ ...	Kishun Sarúp ...	„ 18th ...	„ 21st ...	225 „
14	*Chirágh-i-Aiman* ...	Ágrá ...	„ ...	„ ...	Razá Alí ...	„ 24th ...	„ 26th ...	150 „
15	*Dabdaba-i-Qaisarí* ...	Bareilly ...	„ ...	„ ...	Thákur Prasád ...	„ 23rd ...	„ 25th ...	200 „
16	*Dabdaba-i-Sikandarí,*	Rámpur ...	„ ...	„ ...	Muhammad Husain,	„ 18th ...	„ 20th ...	425 „
17	*Gulzár-i-Oudh* ...	Sultanpur ...	„ ...	„ ...	Nirotam Dás ...	„ 19th ...	„ 22nd ...	
18	*Hindustán* ...	Kálákankar ...	„ ...	Daily ...	Gur Datt Sukla ...	„ 19th to 24th,	„ 20th to 25th,	181 „

19	*Jaipur Gazette*	...	Jaipur	...	Hindí-Urdú	...	Bi-weekly	...	Mahábír Prasád	...	" 20th & 23rd,	" 23rd & 26th,	100 "
20	*Jalwa-i-Ezadí*	...	Meerut	...	Urdú	...	Weekly	...	Muhammad Khalíl	...	" 17th	" 20th	130 "
21	*Jám-i-Jamshed*	...	Morádábád	...	"	...	"	...	Jamshed Alí	...	" 10th	" 22nd	150 "
22	*Jubilee Paper*	...	Lucknow	...	"	...	Bi-monthly	...	Saiyid Hasan Jáfar,		" 16th	" 23rd	395 "
23	*Kárnámah*	...	"	...	"	...	Weekly	...	Muhammad Yáqúb	...	" 18th	" 20th	250 "
24	*Kásht Pattriká*	...	Benares	...	Hindí-Urdú	...	"	...	Lakshmí Shankar Misra, M.A.		" 22nd	" 25th	501 copies (including 343 copies taken by Government).
25	*Khurshíd-i-Áfáq*	...	Pílíbhít	...	Urdú	...	"	...	Mazhar Ahsan Khán,		" 21st	" 26th	200 copies.
26	*Márwár Gazette*	...	Jodhpur	...	Hindi-English		"	...	...		" 18th	" 21st	130 "
27	*Mashír-i-Qaisar*	...	Lucknow	...	Urdú	...	"	...	Ghulám Muhammad,		" 19th	" "	200 "
28	*Matla-i-Núr*	...	Cawnpore	...	"	...	"	...	Durgá Prasád	...	" 23rd	" 26th	47 "
29	*Mazáq-ká-Patlá*	...	Rámpur	...	"	...	"	...	Muhammad Razá	...	" 7th	" 22nd	150 "
30	*Mihr-i-Nímroz*	...	Bijnor	...	"	...	"	...	Karímu-l-lah	...	" 21st	" 24th	250 "
31	*Mufíd-i-Ám*	...	Ágrá	...	"	...	Tri-monthly,		Ahmad Khán	...	" 20th	" 23rd	100 "
32	*Nairyar-i-Asam*	...	Morádábád	...	"	...	Weekly	...	Amjad Alí	...	" 18th	" 21st	180 "
33	*Najmu-l-Akhbár*	...	Etáwah	...	"	...	Bi-weekly	...	Rúhu-l-lah Khán	...	" 20th & 24th,	" 22nd & 26th,	185 "
34	*Najmu-l-Hind*	...	Morádábád	...	"	...	Weekly	...	Avtár Krishn	...	May 23rd & 31st & June 7th.	" 25th	250 "
35	*Nasím-i-Agra*	...	Agrá	...	"	...	"	...	Jamná Dás Biswás	...	June 23rd	" 26th	385 "
36	*Nasím-i-Hind*	...	Fatehpur	...	"	...	"	...	Kunj Bihári Lál	...	" "	" 25th	50 "
37	*Nasím-i-Jaunpur*	...	Jaunpur	...	"	...	"	...	Muhammad Isháq	...	" 19th	" 22nd	50 "
38	*Nigamondyá*	...	Lucknow	...	"	...	Monthly	...	Debi Prasád	...	For June	" 21st	186 "
39	*Núru-l-Anwár*	...	Cawnpore	...	"	...	Weekly	...	Abdu-l-Hamíd	...	June 16th	" "	306 "
40	*Nyáya Sudhá*	...	Hardá	...	Maráthí-English.		"	...	Básudeva Bhásakar	...	" 20th	" 22nd	418 "
41	*Oudh Akhbár*	...	Lucknow	...	Urdú	...	Daily	...	Sheo Prasád	...	" 20th to 26th	" 20th to 26th,	595 copies (including 94 copies taken by Government).
42	*Oudh Punch*	...	"	...	"	...	Weekly	...	Sajjád Husain	...	" 14th	" 23rd	450 copies.

List of newspapers examined—(concluded).

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1888.	1888.	
43	*Prayág Samáchár* ...	Alláhábád ...	Hindi ...	Weekly ...	Dewakí Nandan ...	June 25th ...	June 25th ...	400 copies.
44	*Rafiu-l-Akhbár* ...	Benares ...	Urdú ...	„ ...	Ghulám Husain ...	„ 18th ...	„ 21st ...	200 „
45	*Rahbar* ...	Morádábád ...	„ ...	„ ...	Partáb Kishun ...	„ 12th ...	„ 25th ...	
46	*Rahnama-i-Chungi* ...	Ágra ...	„ ...	Bi-monthly ...	Khair-ul-lah Khán,...	April 30th ...	„ 21st ...	50 „
47	*Rájpútáná Gazette* ...	Ajmere ...	Urdú-Hindí...	Weekly ...	Murád Alí ...	June 15th ...	„ „ ...	432 „
48	*Ratn Prakásh* ...	Ratlam ...	Urdú ...	„ ...	Muhammad Abdu-l-Haq.	„ 14th ...	„ 25th ...	150 „
49	*Rohilkhand Punch* ...	Morádábád ...	„ ...	„ ...	Jamshed Alí ...	„ 10th ...	„ 22nd ...	150 „
50	*Rozánah* ...	Lucknow ...	„ ...	Bi-weekly ...	Tegh Bahádur ...	„ 18th & 21st,	„ 20th & 23rd,	250 „
51	*Sajjan Kirti Sudhákar*	Udaipur ...	Hindí ...	Weekly ...	Banshi Dhar ...	„ 18th ...	„ 22nd ...	110 „
52	*Subodh Sindhu* ...	Khandwa ...	Maráthí Hindí	„ ...	Lakshman Anant ...	„ 20th ...	„ 23rd ...	200 „
53	*Surma-i-Rozgár* ...	Ágrá ...	Urdú ...	„ ...	Itrat Husain ...	„ 24th ...	„ 25th ...	258 „
54	*Surúr-i-Qaisari* ...	Rámpur ...	„ ...	„ ...	Muhammad Razá ...	„ 14th ...	„ 22nd ...	137 „
55	*Tahzib* ...	Morádábád ...	„ ...	„ ...	Muzaffar Alí Khán,	„ 19th ...	„ 23rd ...	60 „
56	*Tátl-i-Hind* ...	Meerut ...	„ ...	„ ...	Sajjád Husain ...	„ 24th ...	„ 24th ...	298 „
57	*Vritt Dhárá* ...	Dhár ...	Maráthí-English.	„ ...	Balwant Káshí Náth,	„ 21st ...	„ 23rd ...	115 „
58	*Zarifu-l-Hind* ...	Meerut ...	Urdú ...	„ ...	Sábit Alí ...	„ 16th ...	„ 20th ...	112 „

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